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A  
**SERMON**  
PREACHED at the  
**General Meeting**  
OF  
Gloucestershire-MEN;  
For the most part  
**INHABITANTS**  
OF THE  
**City of London:**  
In the Church of *St. Mary Le-Bow*,  
December the 9<sup>th</sup>. 1684.

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By *Edward Fowler* D. D.

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LONDON,  
Printed by T. B. for *Braybazon Aylmer*, at the Sign of the  
*Three Pidgeons* in *Cornhill*. MDC LXXXV.



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T O M Y

Honoured COUNTRYMEN

Mr.	{	John Haynes Aaron Pengry Richard Bishop Gwynnet Freeman Edward Sandys	}	Mr.	{	Edward Davis Anthony Partridge Stephen Rose John Ferrers William Till.
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The STEWARDS of the late  
Gloucestershire-FEAST.

Gentlemen,

**T**HE Sermon which, in compliance with your desire, I Preached to a very Numerous Meeting of our Country-men; and the Publishing of which you since Requested, I here present you with: And God grant that this plain Discourse, Composed in a hurry of other Business, may in some Measure Con-

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tribute

*The Epistle, &c.*  
*tribute to the better observance of the  
great Precepts of Fearing God, Ho-  
nouring the King, and Loving one  
another, therein recommended and  
inforced. Then shall I have great  
cause to be thankful, as to Almigh-  
ty God, for His Blessing on this en-  
deavour, so to your selves, for put-  
ting into my Hands this opportunity  
of doing good. I am*

Gentlemen,

Your Affectionate Countryman

and Humble Servant

EDWARD FOWLER.



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# SERMON

PREACHED at the

Gloucestershire-Feast,

1 Pet. 2. 17.

— Love the Brotherhood, Fear God, Honour the King.

**T**Hat the Religion of which our Lord *Jesus* is the Founder, is most admirably fitted for the making Mankind as happy as they are capable of being in *this* world, as well as in the world to come, is a no less certainly *true* than *common* observation: As also that it tends as much to the happiness of *Societies* and *Bodies Politick*, as of *single Persons*. And were I to give a Demonstration of *this*, I should need to do more than propose to your consideration, this one short Verse, *Honour all Men, Love the Brotherhood, Fear God, Honour the King*. If Christians generally practised the four duties, which our

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Blessed

Blessed Lord, by his Apostle *St. Peter*, here enjoyneth; if they gave all Men the respect due to *Human Nature*, to the *Relations they stand in to each other*, and the *Rank and Circumstances God hath placed them in*; if they loved one another as *Brethren*, the Children of the same Father, indued with one common Nature, and Redeemed by one Saviour; if they Revered the *Divine Majesty*, and dreaded the wilful Transgression of any one of his Laws; and under God *Honoured their Kings*, as his immediate Representatives and Vicegerents: If (I say) Christians were generally as willing to put these Duties in *Practice*, as they are to acknowledge their Obligation to them, I need not tell you, that to live in *Christendom*, would be, to live in a *Heaven upon Earth*; and in all likelihood in a short time, the whole *World* would be taken into *Christendom*.

In the handling of *this Text*, I shall begin with the duties of *Fearing God* and *Honouring the King*; and spend the rest of my *Discourse* upon that of *Loving the Brotherhood*: each of which three Arguments doth well suit with the occasion of *this Meeting*, but more especially the *Last*.

In.

In the Prosecution of these Words, *Fear God, Honour the King*, I will endeavour to shew these three things.

*First*, What it is to *Fear God*.

*Secondly*, What to *Honour the King*.

*Thirdly*, That there is a necessary Connexion between these two, *Fearing God*, and *Honouring the King*.

*First*, We will shew (and that very briefly) what is implied in this Precept, *Fear God*.

1. To *Fear God* is to be possessed with an holy *Awe* and *Reverence* of his *Infinite Majesty*, of his *Glorious Attributes* and *Perfections*. Particularly of His irresistible *Boundless Power*, of his *Absolute Dominion* over us, and the whole *World*, of His infinite *Wisdom* and *Knowledge*, of His unspotted *Purity* and *Holiness*, of His uncorrupted *Justice*, and His inexhaustible *Goodness*. The *Fear of God* doth presuppose an hearty belief and acknowledgment, that all these *Perfections* are in the *Divine Nature*, and implyeth in the *first Place*, the being affected with *Awe* and *Reverence* towards *God*, upon the account of all these. He who understandingly believes the *Existence of God*, must necessarily believe Him to be a Being

Absolutely Perfect, and Consequently must believe that He hath all *these* Perfections : Of *this* Natural Light assures men, no less than Divine Revelation. And therefore the *Philosophers*, who were hearty Asserters of the Deity (which the *Epicureans* were not, as Tully confidently, and with great reason affirms) have abundantly Preached *this* Doctrine, as well as the *Prophets* and *Apostles*, concerning God. And he, I say, that *Fears* God, doth so believe *this* Doctrine, hath so lively and vigorous a Sense of the Truth thereof, as to have an holy Awe and Dread of the Divine Majesty upon his Spirit, upon the account of the foresaid Perfections of His Nature : Each of which singly and much more altogether, do make Him an Object of the Greatest Reverence, Awe and Fear; and each of them doth necessarily attract Fear from him who Considers it.

You may Object, that the *last* of these Perfections, viz. the Divine Goodness, doth not seem to be attractive of Fear, but of Love and Gratitude.

I Answer, That it is no less attractive of Fear, than of Love and Gratitude : Not of a Slavish but of a Filial Fear, which is founded  
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on Love and Gratitude, and necessarily results from them. And therefore the Prophet *Hosea*. ch. 3. 5. prædicts concerning the *Children of Israel*, that *They shall fear the Lord, and his Goodness, in the latter days.*

2. The *Fear of God* implyeth also the *Expressing* of this inward Fear and Reverence in our *Outward Conversations*, in all the *Actions of our Lives.* And it is impossible, where there is an holy Awe of God in the *Heart*, but it must express it self in the *Life.*

In short, This is, in the general, the true Character of the man that *Feareth God*; He is one *who escheweth Evil.* It was part of *Job's* Character, that *He feared God, and eschewed Evil*; which are two Phrases to express the same thing; and so are *departing from evil* and *fearing God*, *Prov. 3. 7. Fear the Lord and depart from evil.*

He that *Feareth God* is one, that though he may happen to *transgress* a Law of God before he is aware, and may be surprized into a sin, yet dares not sin *deliberately*, nor allow himself in the doing of any thing which God hath forbidden, nor in the neglecting of any thing God hath commanded. And therefore he endeavours sincerely to acquaint himself with his *whole Duty.* He

He is one who dreads more to offend the great God, than to provoke the greatest of Men: As knowing that these have done their worst, when they have killed the Body; whereas Almighty God is able to destroy both Soul and Body in Hell. Which is our Saviours Motive to the making of God the object of our greatest Fear. Mat 10.28. The Man that feareth God is so affected with these words, as to be incomparably most afraid of the evil of Sin.

And, no longer to insist upon this Mans Character, He who Fears God doth exercise himself (with the Blessed Apostle) to have always a Conscience void of Offence, both towards God and towards Men: And this is his rejoycing, the Testimony of his Conscience, that in simplicity and Godly sincerity, not by fleshly Wisdom, but by the grace of God, he hath his Conversation in the World.

Secondly, I proceed to shew what it is to Honour the King. This implieth these following Particulars.

1. The Revering of Him as Gods Vicegerent, as His immediate Representative.

Kings are called the Ministers of God: He is the Minister of God to thee for good. Rom. 13.4.

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The *Higher Powers*, in the same Chapter, are said to be *ordained of God*. v. 1. 2. There is no Power but of God, the Powers that be are *Ordained of God*: *whosoever therefore resisteth the Power, resisteth the Ordinance of God*; for which reason (as it follows) *They that resist, shall receive to themselves Damnation.*

Kings are said to *Reign by God*, or by *Virtue of the Commission they receive from Him*: *By me Kings Reign, and Princes decree Justice; by me Princes Rule, and Nobles, even all the Judges of the Earth.* Prov. 8. 15. That is, by God immediately *Kings Reign, and Inferiour Magistrates by God mediately, as receiving their Commissions immediately from the King, who is impowred by God to give them.*

Again Kings are called the *Anointed of God*; even *Cyrus, though a Heathen Prince, is so called.* Thus saith the Lord to *Cyrus his Anointed*, Isaiah 45. 1.

And Lastly, God hath put his own Name upon them: *I have said ye are Gods. Thou shalt not revile the Gods, nor Curse. (or speak evil of) the Ruler of thy People.* Exod. 22. 28.

Now this being so, in the *Honouring of the King*, is manifestly implied, the Honouring



ring Him as Gods *Viceregent* and *Representative*, as the Person whom he hath Commissionat- ed to Rule under Him. *This* is to Honour the King, which a Man may be *short* of doing, and yet have *Reverence* for his Person: For Honour or Reverence is due to all Men. Honour all Men, saith the Apostle before my Text; But to Reverence the King, under the notion of Gods Minister, Gods Deputy and *Viceregent*, *this* (I say) is to Honour the King. This is to Honour Him as a King; and therefore he who honours him *not* under *this* notion, though he may honour that Person *who is* the King, he doth not honour the King: or (which is the same thing) he gives him not *that* Honour that is due to the King.

2. In *Honouring* the King is implied, *Expressing* the Reverence we bear to him, as God's *Viceregent*, by yielding Obedience to his Laws, from a Principle of *Conscience*. Whatsoever Honour we express to his Person, that is not accompanied with the *Observance* of his Laws is insignificant; Nay 'tis a perfect *Mockery* of him. And our King may say what our Lord and His Great Master did, Luk. 6. 46. *Why call ye me Lord, Lord, and do not the things which I say;* This is shameful Hypocrisy. And



And as without *Obedience*, so without *Obedience* from a Principle of *Conscience* too, our *Honouring the King* will fall far short of our *Duty*, and be far from speaking us truly *Loyal*.

1. To obey the Kings Laws, merely for fear of the *Penalties* annexed to them, is not *Loyalty* : 'Tis neither *Christian*, nor true *Loyalty*. This is not *Christian Loyalty* : For the *Apostle* hath told us, that *We must needs be subject, not only for Wrath, but also for Conscience sake.* Rom. 13. 5. And *St. Peter* saith, 1 *Ep.* 2. 13. *Submit your selves to every Ordinance of Man, or to every Ordinance of Man, which doth not contradict any Ordinance of God* : And, *God* be thanked, no *People* in the *World* have better *Laws* and *Ordinances*, than those of our *King* are. But now, *How* doth the *Apostle* say, we must *submit to every Ordinance of Man* ? it follows, *for the Lords sake* ; *whether it be to the King as Supreme* ; or *unto Governours as unto them that are sent by him, &c.* Now to *submit for the Lords sake*, and to *submit for Conscience sake*, are the self same thing; for the *Lord* alone can *immediately* bind the *Conscience*, and the *King* binds the *Conscience* by his *Laws*, as

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the Great God hath obliged us, upon pain of damnation, to observe them. That is, all *such Laws* (as I now said) as are not contrary to his *own*: For as to all such as are contrary to them, we must reply as the *same* Apostle did, *Whether it be righteous in the sight of God, to hearken unto men more than unto God, judg ye. Acts 4.19.* But, God be praised, *We* have not any occasion to use *these* words to our Governours.

Furthermore, we are *so* to obey the King, as not only *not to disobey* God in Obeying *him*, but likewise *so* as to Obey God in obeying *him*. And *he* obeyeth God in obeying the King, who obeyeth him, as God's *immediate Representative*: And *thus* to do (as hath been shewed) is to obey him *as* a King. And therefore *not so* to do, as it is inconsistent with *Christian*, so also with *true Loyalty*. But to obey him from mere *Fear of Punishment*, is, to give the King such *Obedience*, as the poor *Indians* give to the Devil *Worship*; It is to obey him only as one who hath gotten us under his *Power*, and who will have *his Will* upon us, whether *we* will or no. Thus we would obey the *Great Turk*, were we his *Vassals*, or any *Usurping Tyrant*; and consequently,

consequently, to be subject to our Lawful King, from the mere Principle of *Fear*, is no *Loyalty at all*. And,

2. The like is to be said of Obeying him merely for our own *temporal Interest*, for the making our selves *Rich* and Great under him, or for the bettering of our Fortunes. All Kings have ever had too many *such* Loyal Subjects, who, whilst Loyalty serves *their* turns, set up for Mighty Royalists, but when nothing more is to be gotten by it, but especially when any considerable *danger* attends it, *shake hands* with their Loyalty, and will by no means be *held* to their Allegiance, by the mere Sense of their *Duty*; nor by the most Sacred *Oaths*, again and again repeated. That Blessed Martyr King *Charles the First*, had woful experience of *such* Loyal Subjects, and so hath our *Present* Gracious Sovereign had too. When a King is in prosperous Circumstances, and able to reward plentifully whatsoever Services are done him, there needs nothing but an eager *desire* of Wealth, or Honour, or *both*, to excite to the making a Mighty Shew of Loyalty. But if he chance to be so Unfortunate, as that *more* is to be hoped for by

*deserting* his Interest than *cleaving* to it, *there* is the Tryal of true Loyalty. But, if this Tryal happen (as God grant it may *never* among *us* again) that Subject who is indued with *this* Principle, will be stript stark Naked of all his Enjoyments, and part with his Heart-Blood to boot, rather than forsake or prove false to his Prince. And Abundance of Brave Instances of *such* a Loyalty, God be thanked, *We* have known.

But he who will be Loyal no longer than he hath a Motive from *Worldly Interest* so to be, is far from being Obedient to the Precept in our Text, of *Honouring the King* : And consequently, is a mere Pretender to Loyalty, let him seem to value himself never so much upon it. He may be rewarded by the King, who knows not *hearts*, or *inward* Principles, as a Loyal Subject, but he must expect no reward from the *King of Kings*.

*Thirdly*, I come to shew, that there is a necessary Connexion between these Two, *Fearing God* and *Honouring the King*. We find else *where* likewise *these two* joyned together, viz. by King Solomon, Prov. 24. 21. *My Son fear thou the Lord and the King, and meddle not with them that are*  
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*given to change ; And it follows ; For their Calamity shall rise suddainly , and who knoweth the ruin of them both ? Or what ruin attends them, both from God and the King. And what hath (by the way) been more observed, than the fulfilling of this Threatning upon Rebellious People , and Traiterous Conspirators ?*

Now there is very great reason , why these two Precepts should go hand in hand, *viz.* Because there is a *necessary Connexion* between the Duties enjoyned in them, and that a *Mutual Connexion* too. So that he cannot *honour the King* that *Fears not God* ; and on the other hand, he cannot *Fear God*, who *Honours not the King*.

1. He who *Fears not God* cannot *Honour the King*. I have shewn that to Honour the King as *such*, is to Honour him as God's Representative ; But how can he Honour the King as Representating *God* in his Kingdom , who hath no due Reverence for *God Himself* ? Again you heard, that to *Honour the King*, is to exprels our Reverence by submitting to his Government, and observing his Laws from a Principle of *Conscience* , and *for God's sake*.  
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But how can he who *Fears not God* thus submit and be obedient to the *King*? Who can expect, *that he* should obey the *Kings* Laws, because *God* hath commanded him, who makes no Conscience of living in disobedience to *Gods own* Laws? A man that is so void of the *Fear of God*, as to live in the plain Breach of his Holy Commandments, will make no bones, of breaking the *Kings* Laws, when he thinks he may do it *safely*, and it makes for his *Interest*. This is so evident as to need no more words.

He again that *Honours not the King* cannot be said to *Fear God*. For as the Apostle saith, *He that loveth him that begat, loveth him also that is begotten of him. And, If we love not our Brother whom we have seen, how can we love God, whom we have not seen?* so he who *Honoureth not the King* who *Reigneth by God*, and hath his Authority *from Him*, doth not Honour or Fear *Him* by whom he *Reigneth*, and who hath given him his Authority. He who revereth not the Divine Authority which displayeth it self in *Gods Vicegerents*, will not revere it in *God Himself*. And the like is to be said, as to *Obedience to the Kings Laws*, he who makes  
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not Conscience of obeying *these*; supposing them not contrary to the Laws of God, will not be obedient to *Gods own* Laws; Because it is a great Law of God, that we should obey *such* Laws of our Kings.

To make a short Application of *this past* Discourse; As we would have our Professions of Loyalty believed to be sincere, let us give the World a demonstration thereof, by our *Fearing of God*. If we be Profane and Wicked, though we may do some *Externally* Loyal Actions, and may be in *some* Instances what the *World* calls Loyal, yet 'tis manifest from what hath been said, that we are devoid of the *true* Principle of Loyalty, and may no more be called *Loyal* Men, than, in regard of our doing some *Externally pious* Actions, we may be called *Godly* men.

Besides can People who live in the constant Transgression of the *Kings* Laws, be said to be Loyal men? But if we are Debauched and Wicked, if we stick not at profaning the Name of the Great God by *Swearing*, or can give our selves leave to be *Intemperate Drinkers*, or to commit *Uncleanness*, or the like, we break our *Kings* Laws, as well as  
*Gods.*



Gods. Even *nine* Commandments of the *ten* are incorporated into the Laws of our Country ; and so, no doubt, would the *tenth* have been too , but that the Sin of *Covetousness*, being a Sin of the *heart*, falls not within the reach of Human Cognizance. Pretend we therefore to *Honour the King* as much as we please , if we live not *Sober, Righteous and Godly Lives*, we are insincere in such a pretence. The Loyalty we brag of lyes but in a *few* Instances, and in *these* (I need not mind you again) we are not *truly* Loyal, as not being so from the *true Principle* : And therefore our Loyalty is by no means *such* as his Majesty can securely *trust* and *confide* in. King *Da-vid* was very sensible , that those who *Fear not God*, are not to be trusted as Faithful Subjects : For he saith, *Psal. 101. 5. &c.* *A froward heart shall depart from me , I will not know a wicked Person. Who so privily slandereth his Neighbour , him will I cut off ; Him that hath a high look and a proud heart, will not I suffer. Mine Eyes shall be upon the Faithful of the Land, that they may dwell with me. He that walketh in a perfect way, he shall serve me, &c.* For God's sake, what Security can we give of our faithful Adherence to  
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God's Vicegerent in all his Circumstances, if we are false and perfidious towards God Himself, and live in the Breach of that Solemn Vow, we made in Baptism, and renew from time to time in the Lord's Supper? viz. *To forsake the Devil and all his Works, the Poms and Vanities of this wicked World, with all the Sinful desires of the Flesh, so as not to follow, or be led by them.* What Security can he give, that the Oath of Allegiance shall bind him fast, who makes nothing of breaking so much stronger a Cord?

And therefore, as we would have all to conclude, that we *Honour the King*, let all be satisfied by our Lives and Conversations, that we *Fear God*: And let us Abominate such Shameful Hypocrisy, as to pretend to *Honour the King*, whilst we don't *Fear God*; or to *Fear God*, whilst we *Honour not the King*.

And so much for these two Precepts, *Fear God, Honour the King*.

I now go back to that which *precedes* these, viz. *Love the Brotherhood*; or *Love the Brethren*. Now Men are our *Brethren*, either in a more large or strict Sense. In the most large Sense

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of all, Men of all Nations and Religions, even Turks, Jews and Infidels, are our Brethren. That is, as we have all one God for our Father. *Have we not all one Father, hath not one God Created us ?* saith the Prophet. *Mal. 2. 10.* And all Men are Brethren, as they proceed from one Stock, and have one *Common-Nature*.

In a more strict sence, all *Christians* are Brethren : All that profess Faith in Christ; and are Members of the Catholick Church, *These St. John calls the Brethren.* And all the Members of a *Particular Church*, are Brethren in a stricter sence than *that* ; and in a stricter sence than *this* (to descend no lower) those Christians are called Brethren, whose places of *Birth* and *Habitation* are so near together, as to stand in need of one anothers more *immediate Assistance* ; and to be combined in *all the same interests*. For instance, those of the same *Town, City or County*.

Now, though by the *Brotherhood*, which in *this* place we are required to *Love*, be only to be understood, *Christians* ; because *Brotherhood* is here distinguisht from *all Men* ; *Honour all Men, Love the Brotherhood* : Yet nothing is more evident from the *Præcepts* of our Saviour.

Saviour and His Holy Apostles; than that 'tis our duty to love, that is, to be concerned for the Welfare and Happiness of all Men, without exception: And 'tis as evident, that we are obliged to love our *Fellow-Christians* in an higher degree than the rest of the World; and that, according as Christians are more or less like to *Christ*, as also according to the more or fewer *Relations* they stand in to us, 'tis no less evident, they ought to be sharers in the degrees of our Love.

And what Duty is so often inculcated, so vigorously urged, so passionately pressed, by our Blessed Lord and his Apostles, as *this of Loving each other*?

Our Lord hath told us, That a new Commandment he hath given us, That we love one another, even as He hath loved us: That is, at least, that we love all *Universally*, as He did, and that in such a degree as to *tast Death*, the most ignominious and torturing Death, for every Man. And he makes *this* the great Mark and Character of His true Disciples. By this shall all Men know that ye are my Disciples, if you have love one to another. And so desirous was He, that they should not be defective in his Grace

of Love, that, among all the excellent Petitions He put up for them, when He was upon leaving the World, *John 17th.* this is the only Grace He particularly prays for in their behalf. *v. 21st.* He prays, *That they may be one, even as He and his Father are one. That they all may be one, as thou Father art in me, and I in thee: That they may be United in Love and Affection, have one Heart and one Soul.* And the reason for which he desires this, doth mightily recommend this Grace, *That they also may be one in us, that the VWorld may believe that thou hast sent me.* In which words is implied, that *Christians loving one another*, would be a great Conviction to the World, of the truth and excellency of the Christian Religion.

And so it was in the *first Ages* of Christianity; when as *Tertullian* reporteth, it was a common saying among the *Pagans*, *Ecce quam se diligunt Christiani!* Behold how these Christians love one another! Though almost ever since the three first Centuries, to our horrible reproach be it spoken, we have given them cause to cry out, *Ecce quam se odio prosequuntur Christiani!* Behold how these Christians hate one another.

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But to proceed, our Lord's *Beloved Disciple* thought he could never speak highly enough, of this *Grace of Love* : For he makes it the very *Definition of God himself*. He tells us, *That Love is of God, and every one that loveth is born of God, and knoweth God. And we know*, saith he, *that we are passed from Death to Life, because we love the Brethren.* And that, *He that loveth not his Brother abideth in Death* ; or, he is a *wicked Wretch*, and that, *He who hateth his Brother is a Murderer.*

Nor is *St. Paul* wanting in pressing this duty of *Love*. *Owe*, saith he, *no Man anything but to love one another* : For he that loveth another, *bath fulfilled the Law* : Or, this is that *Perfection of the Law* which *Christ* requires. And he shews in the following words, that the whole *second Table* is herein implied. And (in short) the same *Apostle* preferreth *Charity* to all Accomplishments and Endowments whatsoever : To the *speaking with the Tongues of Men and Angels* : To gifts of *Prophecy* and *Understanding all Mysteries* : To all *Faith*, even the *Faith of Miracles*, nay to the greatest *Zeal*, such a *Zeal* as will carry a Man, even to the *Stake*. And he sheweth that *Charity* is  
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so much to be esteemed above all *these*, that they are none of them worth any thing, or will avail in the least, without *Charity*. 1 Cor. 13<sup>th</sup>. Chap. Much more might be added, to shew what mighty weight is laid upon this duty of *loving one another*: But it sufficiently appears by this *little* that hath been said.

I have told you what our *Blessed Saviour* (the stupendious example and pattern of love) and what *two* of His *Apostles*, say of it. I might add, that there is no one thing wherein *Mankind* do more Universally agree, than in the beneficialness of *Love* and *Friendship*, both to *single Persons* and *Communities*. That excellent Heathen *Cicero*, in his *Laelius* tells us, That although many do contemn *Vertue* it self, and others despise *Riches* and *Honours*, yet, de Amicitia omnes ad unum idem sentiunt; the whole World to a Man, hath the self same opinion of *Love* and *Friendship*, That is, of the excellency and the necessity thereof, to the happiness of *Mankind*. And before *these* words, he saith, That they seem to pluck the *Sun* out of the *Firmament*, who rob humane Life of *Love* and *Friendship*; than which we receive nothing from the *Immortal Gods*, that's more excellent or more pleasant. And he makes

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it in the *same* Book, his request to his Friends, That they would prefer Friendship before all humane things : So that , what ought to be so coveted, so earnestly pursued ? I say, so earnestly pursued, for this Love of each other, accompanied with the Love of God , is that which mainly constitutes the Heavenly State.

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All that we know (saith the Poet) the Blessed do  
Is that they Sing, and that they Love.

But (it being an old Maxim, *Contraria juxta se posita magis elucescunt*) I cannot more Endeavour Love and Friendship to you , than by presenting you with some of the most mischievous Effects and Consequents of the contrary Vices , ill Will and Malice, Strife and Emulation, &c.

1. I will mind you of some of those, by which the Community must needs greatly Suffer.

One is, *Wicked Partiality*. What Moses saith of a Gift or Bribe, is every whit as true of ill-will, emulation, &c. viz. It blindeth the Eyes of the Wise, and perverteth the Judgment of the Righte-

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ous. Nothing is more natural to men, that are at variance and strife, than to *Saint* all on their *own side*, and to *Reprobate* their *Adversaries*; and when they have so done, no wonder if they *see no Sin* in *those*, and deal with *these* in *this World*, as they wickedly presume, God Almighty will deal with them in the *other*. And whatsoever Furious People will *Own*, 'tis too likely that most of them *think*, that God is a Being like *themselves*, and saves and damns men, not by fixed and standing Laws, but by mere Will and Power.

Again, This *Strife* and *ill Will*, &c. destroys all the Comfort and Pleasure of Conversation. And that as they engage the Company in *Siding* against one another, and in wrathful disputing, when they meet together for mutual Enjoyment; And also as they cause *Fear*, and jealous *Mistrust*, and so destroy all *Freedom* in Converse.

Again, when this *ill Will*, *Emulation* and *Strife*, &c. come to be between great Numbers, they have a most mischievous Influence upon the *Government*. Nothing makes men *so ungovernable*. And therefore, *Traiterous*, *Heady* and *High-minded*, do well follow, *False Accusers*,



*accusers, Incontinent, Fierce, 2 Tim. 3. 3.* It is not possible that the Government should carry it, with such an *Even* and *Steady* hand, as not to favour *one* side more than the *other*: nor is it indeed *fit* it should; because it hardly ever so happens that *one* part hath no more right on it's side, than the *Opposite*: And it would be Strange too, if *both* should be equally guilty of *Injustice* and *Transgressing the Laws*. Now nothing is more natural, than for men of Wrath and Fury, to take high offence at those, who are in the least favourable towards their Adversaries; especially if they perceive them, to be one jot *more* in their favour than *themselves*. And I think they are far more apt to take this heighnously at their *Governour's* hands, than at their *fellow-Snbjects*: Because they always on each side pretend, to be *most faithful* to the interest of the Government. Now when once offence is taken at the Government, whilst People are so generally acted by *Interest*, much more than by Principles of *Religion* and *Conscience*, I need not say that the Government can be no longer secure from open Violence, or private Conspiracies, than till the offended Party grows strong e-

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nough, to hope for Success. Oh how sad a *Feeling*, have we of *this Nation* had, of the Truth of *this* !

Moreover this evil Spirit, when 'tis gotten into *Societies*, tendeth mightily to the *Debauching* of them. This it doth, as it takes men off, from following the Business of their *Callings*; as it makes them *Idle* and *Gaadders* about. The Heads of those who are engaged in Strife and Contention, are too much *heated*, to mind, as they should do, Serious Business. And therefore they commonly employ themselves, as the *Athenians* did, *who spent their time in nothing else, than to tell or to hear, some new thing*. VVhen they should be in their *Shops*, and about their *necessary* Affairs, you may find them in the *Coffee-Houses*, or in the *Taverns*, Caballing together: And as in the *one* they spend many pretious hours, *one while* in *vain prating*, and *another while* in *Seditious Talking*, or *Unchristian Censuring*, *Railing* and *Revilng*; So in the *other*, in adding to *these* and the like *Immoralities*, *Excessive Drinking*; which I need not tell you, draweth after it other vicious and leud Practices. I add also, that by *this* means they become great Sufferers in their *Fortunes*

*Fortunes, and Abundance Break and run-out of all, and bring themselves and Families, to a Morfel of Bread. VVhat a number of sad Instances of the Truth of this, have we of late years had in this City!*

And lastly, Strife and Variance, if not timely abandoned, brings upon that *Kingdom, City or other Society, utter Ruin and Desolation. This our Lord Himself hath told us, Mat. 12. 25. Every Kingdom divided against it self, is brought to desolation; and every House divided against it self, cannot stand.* And he intimates to us in the following words, that the *Devils* are so wise, as to be aware of *this*; and therefore will agree together, as natural as Malice and Contention are to them, and as great pleasure as they take, in imbittering *Mens* Spirits towards one another. There are innumerable instances of the truth of that saying of our Blessed Lord; and the Experience of *those* to whom He spake it, found it Verified, within about half an Age after, with a Vengeance. The horrible Feuds that were in *Jerusalem*, did the *Romans* business to their hands, and brought them under a Fatal Necessity, of a total Destruction and Desolation. Again,

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2. As

2. As the *Community* must needs Suffer *thus* by the means of those Vices that are Opposite to Love, so are they the heaviest Plague to those Particular Persons, in whom they reign, that can befall them. But the time will suffer me, to say but a very little to this Argument. In short therefore *thus*.

Malice, Revenge and Fury, &c. are mightily Uneasy and Restless Vices: they are a very Hell to him in whom they dwell. They give not so much trouble and vexation to others, but that they give more to those men themselves, who entertain and gratify these Lusts. All corrupt Appetites whatsoever are of a Tormenting nature, but 'tis most especially true of them in whom the Spirit of ill will is found, that They are like the troubled Sea which cannot rest, whose waters cast up Mire and Dirt.

This, farthermore, is the true Spirit, and Temper of the Devil. S. James saith, Chap. 3.

15. If ye have bitter Envy and Strife in your hearts, Glory not and Lye not against the Truth; this Wisdom descendeth not from above, but is Earthy, Sensual, Devillish. The Pharisees who were acted by this Spirit, our Saviour calls the Devil's Children. Ye are, saith he, of your Father the

the Devil, and the Works of your Father, ye will do ; he was a Murderer from the beginning, &c. In this, saith S. John, the Children of God are manifest, and the Children of the Devil ; he that doth not righteousness is not of God, neither he that loveth not his Brother. Or the man who is guilty of this instance of Unrighteousness, *Hating his Brother*, is in a more especial manner the Child of the Devil. No man doth Resemble him so exactly, as doth this man. And Envious and Malicious *Kain* is said by the same Apostle, to be of that wicked one, of his Spirit and Temper, as if he were his Natural Off-spring, and Begotten of the Devil.

Consequently, This Spirit and Temper sets us at the greatest distance imaginable from God ; who is a most Kind, Gracious and Benign Being : whose tender mercies are over all his works. Who is a Being most Placable and Reconcilable towards Repenting Sinners : A Being of Wonderful Patience and Long-Suffering, not willing that any should perish, but that all should come to Repentance. A Being that considers our Frame, and remembers that we are dust ; and is Compassionate in all Cases that are Compassionable.

And,

And, *Lastly*, 'Tis apparent from the foregoing Account, that this Spirit of *Malice* and *Revenge*, &c. puts men into the *Hellish* State, and completely qualifies them, for the *Place* called *Hell*, and the *Company* thereof, and for the *worst* of *Company* there, the *Devil* and his *Angels*, for whom *Hell* was originally prepared. A Soul destitute of *Love*, and fraught with the *Contrary* Qualities, when it goes out of *this* Body, will be prest down by them into the bottomless Pit : 'Twill as naturally sink down *thither*, as the *Stone*, or any *Heavy* Body, falls to the Ground. *Hell* is the very *Center* of all such Souls.

And therefore what remains, but that we *Hate* this Malign Spirit, as we *Hate* the *Devil* ; and that we *Shun* it, as we would do *Hell* it self. As also that we make it the Chief Business of our Lives , to get our selves intirely possessed, of the Godlike Spirit of *Love* ; of that *Wisdom* which is from above, which is first *Pure*, then *Peaceable*, *Gentle* and *Easy* to be *Entreated*, full of *Mercy* and *Good Fruits*, without *Partiality*, and without *Hypocrisy*.

But

But it may be Objected, are we obliged to be United in Love and Friendship, with those who are *Enemies to all Unity*; who do all they can to Encourage Faction and Sedition in the *State*, and Schism in the *Church*; and are Enemies both to our *Ecclesiastical* and *Civil* Government?

Hereto I Answer,

1. If we could all be perswaded to *love one another*, we should have no such Offenders as *these* among us. All true Love and Unity hath its foundation (as I shewed true Loyalty hath) in the *Fear of God*: And where that is (as I shewed too) there will be Submission to the Higher Powers. The Combinations of *Traiterous*, *Factionous* and *Schismatical* Persons (and indeed of *all wicked Men* whatsoever) is, as the *Father* saith, *Conspiratio non Unitas*, A *Conspiracy not an Unity*. But because we cannot expect in this *Depraved* State of Mankind, that so much as the *Major* part should be indued with the Principle of Love, I answer,

2. That



2. That there is a *twofold* Love, a Love of Complacency, and of mere Good-will. Now as to the love of Complacency, that cannot be between Persons of *unlike* Spirits and Tempers; they cannot take *delight* in one another. A Man of Loyal Principle and Practices, can take no delight in a Man of Disloyal ones; nor can any good Man take delight in a wicked Man, nor ought he so to do, if he could. But then we ought still to retain the love of good-will for such; we ought in this sense to love their Persons, whilst we hate their Principles and Practices. And we ought to express our good-will to their Persons by pitying them, and praying for them, and using all endeavours to reclaim them. We ought (as the Apostle adviseth) with meekness to instruct those that oppose themselves, if God peradventure will give them Repentance, to the acknowledging of the truth. And when there is a necessity of exercising Severity, it should never proceed from a Principle of Revenge; but the design thereof ought always to be, the Preservation of the Government, and the Reformation too of the Offenders, when their punishment is not Capital. So that in no case whatsoever Malice  
and



and *Revenge*, *Wrath* and *Fury* may take place among us. And all Men *whatsoever* should be Objects, either of our Love of *Delight*, or of *Good-will*.

And now, my Honoured and Dear Country-men, God Almighty grant, that this our happy Meeting, may contribute towards the promoting and encrease of *Love* among us : And fully answer the Designs thereof expressed in the *Tickets*, viz. *Mutual Society and Charity*. And it is my humble request to you, that this our *first Feast*, after a long discontinuance, may give a noble Example to all *succeeding* ones, of forwardness to this great work of *Charity*, The putting out to *Apprentice* poor Children of our Country ; or otherwise relieving the most *Necessitous* of our Brethren.

*viz. Ever since the Burning of London.*

And farther, God Almighty grant, that no *other* strife, no *other* Emulation, may ever be discerned in *Our Brotherhood*, than these most highly Praise-worthy ones, viz. Who of us shall give the *best* demonstration to the world, of his *Fearing God* and *Honouring our King* (or of *Honouring our King*, from the true principle of *Fearing God*) and of *sincere Zeal* for the interest of the *Government*. Who of

us shall be most concerned for the Religion of our truly Apostolick Church, in opposition to both its Adverlaries, Popery on the one Hand, and Fanaticism, under all forms, on the other. And who of us shall most hate meddling with either of these Extremes, who would fain change our Government, whether Civil or Ecclesiastical.

A word or two more, and I will no longer Trespass upon your Patience. We have a Country, I think, take it altogether, not inferiour (to speak modestly) to any one in England, both for Riches and Pleasure; and a Country that is Honoured with Inhabitants of Great worth and Great Quality, equally with most in England. She hath indeed but a few of the Nobility, but, among these, She can boast of one Family of the very Highest Rank of Nobles.

His Grace  
the Duke  
of Beau-  
ford's.

And I can't but take notice farther, of the Honour which some would have to be done our Country, by an Antient Proverb, the like to which, no other place I ever heard of can lay claim to, except Heaven it self: Namely this, *As sure as God is in Gloucester-shire*. Our Country's so abounding heretofore with Religious Houses, hath been thought (as Dr. Fuller, and others

others say) to be the occasion of this Proverb. But though *those Houses* have been long gone (which we have no cause to be sorry for, except their Religion were better than it was) I could be content we might never lose our Proverb; on condition that it may never for the future be *prophanely* used, as alas now it is; and that *this*, for the time to come, may be the ground of it, viz. That Gloucester-shire abounds, above all other Countries, with Love and Friendship. Then there may be a defence made for such a Proverb as *this*: For though God be *every where*, yet is He most especially, and peculiarly, present *there* where Love reigneth: For God is Love, and those that dwell in Love, dwell in God, and God in them: As St. John assures us. I say, upon so Blessed an Account as *this*, Let this Proverb (so it be never, as I said, for the future, *prophanely* or irreverently used) to all Generations be continued.

### T H E E N D.

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#### E R R A T A.

Page 1. l. 10. read *no* more. Page 13. l. 21. read *Representing*.